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ABSTRACT

As background for discussion of an educational research agenda for American Indians and Alaska Natives (AI/AN), this paper reviews the role and purpose of school, recent social changes in Native communities, and a brief history of AI/AN education. Four broad goals of American schooling are noted, and the need for AI/AN communities to define the purpose or mission of their schools is emphasized. In recent decades, Native communities have been affected by changes in family structure; increasing poverty, violence, and substance abuse; attractions of the material American world; and television. A historical review of Indian education begins with the assimilationist role that education played for centuries after contact. This role started to erode in the 1930s when allotment of Indian lands ended, recommendations of the Meriam Report were implemented, and Bureau of Indian Affairs (BIA) schools were localized. Reforms resumed in the 1960s with Headstart, and in the 1970s some educational governance was placed in the hands of Native parents and communities. In the 1990s, self-determination legislation allowed tribes to start new schools or take over the operation of BIA schools. The effective schools movement focused on the improvement of educational opportunities for low-achieving students. With these reforms moving to create dynamic learning environments for AI/AN students, the traditional ways of transmitting knowledge from one generation to the next are being recognized, leading to a radical change in school improvement planning. Recommendations for Indian education research focus on emphasizing early childhood education and training for parenthood; ensuring a school environment conducive to learning; improving the quality of teachers and teaching; providing a challenging curriculum; and ensuring that AI/AN children with disabilities receive a free, appropriate education in the least restrictive environment. An addendum presents effective schools correlates. (Contains 25 references.) (TD)

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A CHANCE TO GO FULL CIRCLE: BUILDING ON REFORMS TO CREATE EFFECTIVE LEARNING

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INTRODUCTION

In the development of a research agenda for Indian education and in reflecting on the task of this paper -- The Role of the School Within the Context of American Indian Culture and Communities Including an Historic Perspective of Schools That Have Served Indian Students and a Description of Their Current Role in Indian Communities and the Role They Play in the Lives of Urban Indians -- there are so many questions that beg to be addressed in a formal scholarly manner that it is difficult to do justice to them in this short essay.

Obviously complicating any discussion of a research agenda for American Indian and Alaskan Natives is the diverse nature of their culture groups. Is it even appropriate to classify American Indian and Alaskan Natives (hereafter referred to as AI/AN) into one American ethnic subculture for purposes of describing their educational characteristics and needs? K. Tsianina Lomawaima, in "The Unnatural History of American Indian Education" (1999), stated:

> *"Native America is remarkably diverse, encompassing hundreds of communities with distinct languages, cultures, philosophies, and educational systems that defy easy generalization. Ideologically, I resist generalizations about American Indians because so many stereotypes rest on the mistaken assumption that all Indians are alike"* (p. 5).

Further compounding the issue of intra-cultural diversity is the prevalence of AI/ANs in urban centers across the nation. Over generations, thousands of tribal people settled in cities and off-reservation communities where their children now generate millions of dollars of federal and state funding targeted to support the unique cultural and educational needs of AI/ANs. Urban AI/AN communities face concerns similar to those experienced on-reservation, but urban concerns are often

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exacerbated by the overwhelming proximity to non-Native people. Bearing in mind these concerns, an examination of school philosophy, history, and reform might be useful in framing the task at hand.

THE ROLE OF THE SCHOOL

Universally defined, education is the means by which a society transmits its culture unto its young. However, for the past two centuries, AI/AN communities, as quasi-sovereign nations, were prevented from imparting their own values, heritage, and customs to their children. It was only in the late 20th century that tribes were authorized by the federal government to share in the role of education. Considering the educational maltreatment of native people and de-Indianizing experiences disguised as school curriculum, it is actually surprising that so many Indian parents today do view the institution of the school as a trusted ally in the rearing of their children.

In Deschooling Society (1971), Ivan Illich viewed schools as institutions that perform a political rather than an educational function. According to Illich, the diplomas and degrees issued by schools reflected a certification role rather than an educational one. Schools provided society's "stamp of approval," announcing who shall succeed, who shall be awarded status, and who shall remain in poverty. In addition, by compelling students to attend, by judging and labeling them, Illich believed that by confining them, and by discriminating among them, schools are actually harming children.

Schools are created for the express purpose of providing a certain type of educational experience, which is called the curriculum. The curriculum represents what school policy-makers in a community believe young people need to know in order to develop into good and productive adults. In effect, the curriculum represents a social bet. It is what the older generation thinks the young will need in order to live well in the 21st century. Curriculum decisions are very important. If the curriculum turns out to be a losing bet, the social consequences are severe.

In his voluminous study, A Place Called School (1984), John Goodlad examined a wide range of documents that have tried to define the purposes of American schooling in the past 300 years. He found four broad goals:

- Academic, including a broad array of knowledge and intellectual skills
- Vocational, aimed at readiness for the world of work and economic responsibilities
- Social and civic, including skills and behavior for participating in a complex democratic society
- Personal, including the development of individual talent and self-expression.

Goodlad included these four areas in questionnaires distributed to parents, students, and teachers. Teachers rated all four "very important" while the other groups indicated preferences. When pushed to select one as having top priority, half the teachers and parents chose the intellectual area. Students spread their preferences fairly even among all four categories. When it comes to selecting the purpose of schools, both those who are its clients and those who provide its services resist interpreting the role of school narrowly. What do parents want from their schools? Evidently they want it all!

If parents and communities "want it all," then, to what extent have tribes or their communities defined the purpose or mission of their school? Have the communities discussed among themselves the "good life" in a manner that will guide curriculum development? What is it that tribal communities view as important values, cultural norms, and life's goals for the 21st century? As technological change overtakes rural and urban communities everywhere in America, do tribal communities guide or participate in a modification or revision of curricula that accurately reflects the unique academic, vocational, social, and personal needs of their children? As AI/AN youth subconsciously trade their tribal heritage and culture for television and popular media imagery, have enough adults committed themselves to re-teaching the important traditions in a manner that will sustain it well into the 21st century? There is growing concern for the preservation of native North American languages but is there utility and function for these dying languages?

COMMUNITIES

From Wounded Knee II to the Gaming Casinos, from single-parent families to teen suicide, social change has radically altered the way AI/ANs live, think, work, and learn. The typical AI/AN family structure, once a fairly predictable extended-family model of a laborer father, a stay-at-home mother, and five or six children, is now the exception and not the rule. Single-parent families and latchkey

children are relatively new concepts for most AI/AN communities. So are at-risk children, who may become teenage parents, abuse drugs, or conduct gang rituals on school nights.

The last decades of the 20th Century were not kind to Indian children who now make up the poorest segment of society. Contemporary social problems threaten to engulf AI/AN children and their schools. An increasing number of Indian children live under conditions characterized by extreme stress, chronic poverty, crime, and lack of adult guidance. Their well-being is threatened by violence, substance abuse, AIDS, child abuse, suicide, and homelessness.

Frustrated and feeling powerless, many youths escape into the trappings of the material American world--loud music, video games, cults, movies, television, or cruising shopping malls. Not surprisingly, these activities place many young Indians at risk of dropping out of school. Although dropout rates among Indian students vary considerably whether in urban or rural communities, it has been estimated by the U.S. Department of Education (1991) that more than one in three AI/AN children will become a dropout statistic, at a staggering cost to our society. Students at risk of dropping out tend to get lower grades, perform below grade level academically, are older than the average student at their grade level because of previous retention, and have serious behavior problems in school. (Howe, 1986) Latham (1989) reports that "[A] disproportionately large number of minority students are inappropriately classified as learning disabled (L.D.). Ysseldyke, Algozzine, and Richey (1982) reported that 'the number of minority and low socio-economic status children thought to evidence academic difficulty and behavior problems was at least twice as high ...' as for other students" (p. 4).

One cannot discuss native communities without mentioning television. Fast becoming our new tribal culture, it is now more prevalent than powwows. The impact of television has dramatically modified the values system of AI/AN communities, so much so that Cable TV seems to be finishing the work of Custer. Cable and satellite technology have enabled television and public media imagery to affect even the values of rural, isolated communities. It has been blamed for an array of crises and behavior problems, from a lack of discipline and concentration to passivity, from decline in scholastic

achievement to family tensions and especially violence. General entertainment programs and even television commercials have been criticized for promoting violence, stereotyping, and unfair and unhealthy consumer practices. At a time when tribal elders clamor to promote and nurture their tribal heritage, values, and languages, it appears that many communities are losing ground to the negative influences of public media and television. A 1992 study by the American Psychological Association concluded that unregulated viewing not only robs children of both play and study time, but also leads to increases in prejudice, health problems, and aggressive behavior. (Licitra, 1992) By one estimate, by the time an American child has reached fifteen, he or she will have watched 13,000 murders on television (Bandura, 1963) By eighteen years of age, he or she will have attended 11,000 hours of school, watched 15,000 hours of television, and been bombarded yearly by 20,000 TV commercials (Adler, 1980). It comes as little surprise that children often have trouble distinguishing advertisements and reality, and that AI/AN teachers have trouble competing for their students' attention.

A BRIEF HISTORY OF INDIAN EDUCATION

Most books on Indian education begin in the years 1492 or 1607. To accept that, one would need to assume that there was a vacuum in Indian education prior to Contact. Obviously, this cannot be, as we have centuries of evidence of the transmission of Indian history, language, literature, values, science, art, and the other information necessary to maintain great civilizations. Traditional methodology was "brain-based," and involved modeling and oral, experiential, and cooperative learning. The classroom was the hands-on environment. The facilitator was the community of elders, parents, and peers. Learning was life-long, from cradleboard to grave.

With Contact came a forced re-shaping of our methodology, classrooms, and teachers resulting from what K. Tsianina Lomawaima (1999) described as being rooted in the Europeans' deep-seated fear of the unknown and in their belief that they were carrying out "the natural order of things." The next few centuries were marked by colonial government, church, and federal policy experiments. These ventures were rationalized as efforts to "civilize" those who were perceived as "heathens." The

indigenous people were viewed as obstacles to the opening of lands for raw materials to fuel a burgeoning American economy. Historically, Indian education was the "battering ram" with Indian children as the door that opened tribal communities to Euro-American exploitation. School curricula, based on religious beliefs and/or trade skills, were the means for assimilating young Indians into the dominant society. This suppression of Indian identity extended beyond the schools with federal prohibitions against spiritual and cultural rites/rights. This adversarial relationship continued for more than two centuries.

The practice of repressing Indian identity triggered the construction of twenty-five off-reservation boarding schools in the 1890s to remove Indian children from their homes and communities. The Meriam Report in 1928 criticized this practice as being "at variance with modern views of education and social work." (p. 403). It also exposed the acute poverty on reservations. In 1933, Commissioner of Indian Affairs John Collier moved to end allotment of Indian lands, to implement recommendations of the Meriam Report and to localize BIA schools. In 1934, Congress passed legislation, which transferred the responsibility for education of Indian children to nearby public schools. Districts with large AI/AN student enrollments saw the Johnson O'Malley Act as a source of general operations revenue, and gave little consideration to the specific needs of native students (Warner, 1999).

These progressive reforms were cut short by a series of federal policy experiments, which scattered AI/ANs throughout the urban and rural landscape of America. Both the BIA and public schools served a similar number of Indian students in the 1930s (OIEP, 1988). Since World War II, BIA-funded schools have taken a less prominent role nationally in educating Indian students.

REFORM INITIATIVES

Beginning in the Sixties with the War on Poverty, another wave of progressive reform occurred. The importance of pre-K was finally recognized and Headstart programs were initiated to make up for early learning deficit and language delay. Federally-legislated reform initiatives influenced the restructuring of classrooms in both urban and rural AI/AN communities. The Indian Education Act

of 1972 amended several major U.S. Office of Education programs, including Title I, and placed some educational governance in the hands of native parents and communities. The Indian Self-Determination and Education Assistance Act of 1975 responded to a growing demand from tribal communities for authority and control by tribal communities of educational institutions. Significantly, the recently established Office of Economic Opportunity provided the means for AI/AN communities and organizations to experiment and demonstrate their unique cultural views for early childhood education, K-12 schooling, and post-secondary instruction (Szasz, 1999).

Although the 1980s appeared to be an era stymied by a lack of nationwide educational vision and a shortage of stable leadership in federal Indian education programs (OIEP and OIE), this decade witnessed the growth of grassroots educational leadership from within AI/AN ranks. The National Indian Education Association and American Indian Higher Education Consortium promoted enriched instruction and curriculum for native students as a moral and legal imperative. Bold new experiments and daring ideas at the local level for school-community partnerships, native language and cultural pedagogy, and increasing numbers of AI/AN personnel provided hope for the future. National reform efforts brought increasing demands from teachers for professional respect and salary levels; charges from the public for greater accountability from schools; rapid technological advances; and an economy interdependent with the rest of the world and hungry for well-educated, thoughtful workers.

The current wave of American school reform can be traced to the study, A Nation at Risk, and to the publication of other reports with similar conclusions which stimulated a nationwide drive to improve public school education in the 1980s (OIEP, 1988). As part of this nationwide effort, the U.S. Department of Education Indian Nations at Risk Task Force, in its published report in 1991, Indian Nations at Risk, again uncovered frightening evidence of education deficit and propelled renewed interest in improved educational achievement levels among communities of tribal people. (See the U.S. Department of Education. Indian Nations at Risk: An Educational Strategy for Action. Washington, D.C., October, 1991.) The report cited numerous barriers to academic, social, cultural, and spiritual development for AI/AN students, including: an unfriendly school climate; limited

curriculum vistas; low expectations and assignment of low ability tracking resulted in low performance; family economic and social problems with poverty-stricken communities, single-parent homes, violence, and substance abuse; extremely high dropout rates; and overt and subtle racism in the schools.

Less than a year later, hundreds of Indian educators assembled in Washington, D.C. as delegates to the White House Conference on Indian Education (1992). Working diligently on ideas for culturally relevant curriculum and greater participation by parents, participants produced 113 resolutions, which called for significant changes in Indian education:

> *"The changes must be action oriented, innovative, community and tribally based, with those in control and responsible ... held accountable for providing quality education. The critical items to achieve this overall belief are responsibility and accountability, change and quality improvement and commitment and involvement"* (p.10).

In 1991, the National Education Goals for AI/AN launched programs in the U.S. Department of Education and the Bureau of Indian Affairs that generated support for school-level improvement. In 1994, the newly adopted Title I of the Improving America's School Act (IASA), recommended the use of its funds for schoolwide improvement efforts in schools with high concentrations of disadvantaged children (Banks, 1997). The Eisenhower Professional Development Program (Title II) emphasized schoolwide reform and gave school staff the flexibility to design and implement school improvement strategies (Banks, 1997). The Goals 2000: Educate America Act of 1994 proposed a national framework for school reform to promote world class standards and performance-based assessment (St. Germaine, 1995).

These historic pieces of legislation recognized that individual schools were the necessary targets of successful reform efforts and that educators closest to the classroom were vital to sustaining these efforts. Provisions of the legislation reflected lessons from the research by Rutter, Edmonds, Mortimore, Sammons, and others, on exemplary effective schools (OIEP, 1992). They had identified a set of school-level correlates or characteristics associated with higher-than-expected student performance. Effective Schooling is a process by which all students, from early childhood through

life, learn an intended curriculum in adherence to a stated mission, goals, and plan of operation. The underlying assumptions are:

> *-- that all students can and will learn,*
> *-- that schools can make a difference,*
> *-- that what schools care about is then what they will teach and what students will learn,*
> *-- and that evidence of school improvement is based on student outcomes* (p. iv).

This reform movement was carried into the Bureau of Indian Affairs Office of Indian Education Programs by its new director, Wilson Babby, an Effective Schools practitioner from California.

FEDERALLY-FUNDED SCHOOLS AND THE EFFECTIVE SCHOOLS MOVEMENT

By 1994, the federal government had primary responsibility to provide basic support for two types of schools: tribal grant or Bureau of Indian Affairs (BIA) operated schools and state school districts that have Indian students living on trust-status land within the district. Self-determination legislation authorized the BIA to contract with tribes so the tribes could start new schools and/or to take over the operation of BIA schools. The K-12 basic instructional programs in the 93 BIA-operated and 92 BIA-contract [now grant] schools served only 45,186 students (OIEP, 1994). (Today, more than two-thirds of the Bureau-responsible schools are operated by tribal organizations.) Bureau schools had become, in effect, a system specializing in and containing high percentages of children with unusual circumstances and particular needs. Many of the children were "at risk" and/or came from geographically isolated areas. For some, BIA-funded education was their only option. In justifying the reforms, an OIEP document (1988) stated:

> *"The BIA education system is only a small part of American education and even of minority education ... [but,] given the importance of BIA-funded schools in establishing the quality of life for individual tribal members and their tribes, the relatively small size of the BIA school system is no reason not to attempt to improve it"* (p. xxxi).

In introducing the Effective Schools Movement to BIA and grant schools, the OIEP invited principals, line officers, and tribal college personnel to develop an appropriate model and action plan based on the Effective Schools correlates. (For a complete list of BIA OIEP correlates modified for BIA-funded AI schools, see Addenda.)

The OIEP then identified professional monitoring teams composed of a variety of stakeholders in Indian schools (e.g. school administrators, special education staffs, school board members, university professors, and other Indian educators). Utilizing extensive instrumentation, the teams conducted thorough 3-4 day on-site examinations gathering information from existing program data (on student enrollment, attendance and progress, etc.), through classroom observation, and by interviewing administrators, faculty, students, and parents. This included information gathered on each school's practices regarding written curricula, instructional methodology and pedagogy, parental involvement, on-site staff development, and cultural relevance. In addition, these monitoring and evaluation teams reviewed various programs, including Chapter 1, Special Education, facilities management, standards compliance, and state or regional accreditation.

Statistical and other data were summarized for the purpose of helping schools examine how well they were serving their students. Upon exiting each school and, later, in a formal report, the team furnished school officials with information about their school's strengths and needs, in order to foster the process of internal school improvement planning and to develop a body of data and relevant outcomes criteria by which to measure the school's subsequent improvement.

A review of this data revealed rather dramatic findings: there were safe and supportive environments in 63% of the schools; but expectations of students were set high in only 37% of the schools; there was integration/utilization of Indian culture in only 34% of the schools; good parent involvement in only 29% of the schools; and the school board was involved and knowledgeable in only 19% of the schools. The following major improvements were recommended: 42% of schools need to develop a written curriculum; 40% of schools need to provide teacher training in current methodology; 35% of schools need to write more adequate mission statements; and 26% of schools need to integrate culture into the curriculum. For the first time in decades, the Bureau education philosophy had changed and schools were being held accountable for quality results from their education programs (Division of Monitoring and Evaluation, 1994).

In 1989, an education advisory group, representing a wide range of practitioners and other stakeholders, was expanded to create the Bureau Effective Schools Team (BEST). The team worked to actively promote high student, staff, and school expectations for success, and to plan, monitor, evaluate, and assist self-selected schools as they progressed through the long-range Effective Schools improvement process. Scholarship grants enabled local school effectiveness team to participate in regional School Effectiveness Team training programs. This represented a real change in the BIA efforts: "The purpose of the school support team ... [was] not to monitor Bureau schools as we did in the past," but rather, it placed attention on the improvement of educational opportunities for low achieving students and utilized research and practice on teaching and learning, including alternative and applied learning (Fox, 1994).

All 185 schools eventually participated in the Effective Schools monitoring process; 96 took part in the BEST project. A 1994 OIEP BEST report revealed, among other improvements, that those schools taking part in the BEST program had: increased student enrollment and attendance rates; improved staff morale, as reflected in staff questionnaires; developed school improvement plans; and increased staff expectations of students. Schools benefited from a comprehensive examination by AI/AN education leaders from throughout the nation who brought with them experience -- and an outsider's perspective -- in related ideas, concepts and methodology as practiced in other Indian schools.

CONCLUSION

With these reforms moving to create dynamic learning environments for AI/AN students, there is promise of recognition of many of our traditional ways of transmitting knowledge from one generation to the next. Thousands of Indian educators have been touched by this process, setting into motion a radical change in school improvement planning with a new educational paradigm rooted in the natural learning of the traditional Indian ways. First Americans again have an opportunity to become first in education.

ISSUES TO BE ADDRESSED AS QUESTIONS FOR RESEARCH

William Demmert (1999) reported on a project co-sponsored by the U.S. Department of Education and Western Washington University to determine how AI/AN communities in five selected school case studies addressed the issues of students at risk. The seminar group, composed of recognized Indian education scholars and school leaders, criticized the limited scope and depth of research on Indian education. They specified priority research questions that, hopefully, would assist the U.S. Department of Education in setting an agenda for research needs in Indian education.

This prioritized list focused on the value of early childhood education programs in "Native America," levels of difficulties in schools attributed to the differences between the home and school culture, impact of student violence on student development and achievement, characteristics of effective schools serving AI/AN students, and school accountability. The report concluded: "Research activity for Native Americans ...[has] not generally been of benefit to Native communities. They have presented existing problems of schooling Native America, not solutions; they have not included local community priorities..." (p. 9).

Deyhle and Swisher (1997) argued that only recently has Indian education research been useful to the understanding and prevention of student drop outs and poor achievement. Recent research related to tribal heritage has resulted in useful results for a limited number of AI/AN school situations. Tribal language and integration of tribal culture were fundamental components to student success in some Southwest and Alaska communities.

In their literature review on Indian education research (1997), Deyhle and Swisher queried:

> *"Is the crossover effect still operating, and, if so, why? What are the effects of competition and cooperation in the classroom? Do culturally appropriate parenting classes combat the effects of boarding school or institutional parenting? Has the research on learning styles been too general and instead limited the opportunities for Indian students to be fulfilled? How are the social, economic, and political structures of society affecting the postschool opportunities of young Indian people?"* (p. 182)

The research has not yet dealt with the complexities of great numbers of Indian students in urban and off-reservation public schools, according to Deyhle and Swisher (1997) and Swisher and

Tippeconnic (1999). The pan-Indian characteristics of urban Indians make it less able to replicate what schools with strong cultural identities and intact native languages have done. The need to work more vigorously with the inter-tribal people of urban communities to improve the education of growing numbers of students has never been more important.

In their essay on "Research to Support Improved Practice in Indian Education" (1999), Swisher and Tippeconnic presented issues for discussion that were framed with a paradigm shift from the old deficit model approach to a self-determination concept. The authors proposed a focus of connected research and practice on the teaching-learning relationship between students and teachers, as this most fundamental element of interaction in the learning process is what determines whether students will succeed or perish. Good teaching and quality school leadership is essential to school success. The high turnover of Indian school principals resulting in a threat to school planning and implementation of change provokes a research question: How can effective practice be sustained over enough time to measure the effects? Teacher attitudes and expectations of student potential can affect their academic performance as negative stereotypes and inaccurate information can reduce instructional units about tribal history and culture to two or three weeks. What effect does pre-service and in-service personnel development and authentic curriculum training have on the quality of classroom instruction?

The Indian Nations at Risk report (1991), also described the research as "very limited, and much of it is poor in quality or focuses on local or regional areas" (p. 12). The Indian Nations at Risk Task Force depended on research about low income population groups to explore basic educational issues among AI/ANs, a practice which could affect the validity of their recommendations and which should influence public policy regarding the need for AI/AN specific research.

Among the recommendations made by the Task Force in its report were various educational restructuring models, alternative assessment methods, improved education leadership, and a shift in focus from teaching to learning. In looking at AI/AN issues to be addressed, it would be wise to consider the following recommendations proposed in the Indian Nations at Risk report, with suggested questions to help generate ideas for contemporary research on Indian education:

1. **Emphasize early childhood education and training for parenthood** – If effective learning begins early in the home, what cultural characteristics of the tribal home and community can be transferred to the school learning environment to ensure continued scholastic achievement? Will the district investment in ECE cultural model programs, eg. The Family and Child Education Program (FACE), provide rewards for AI/AN students in their early academic pursuits?

2. **Ensure a school environment conducive to learning** -- What specific student learning outcomes are attributable to stable and effective instructional leadership in schools serving AI/AN communities? What are the advantages of school environments characterized by challenging academic programs and high expectations of all students? How might tribal values and customs be effectively promoted to ensure campuses that are comfortable, drug free, and safe?

3. **Improve the quality of teachers and teaching** -- What are the most effective methods of teacher communication and interaction with all AI/AN students in reservation, off-reservation, and urban schools? How will all AI/AN students benefit academically and socially from the active use of teaching methods that employ varied learning styles? What is the impact on student performance of a school comprehensive planning program that prioritizes an integrated professional development program for all school staff?

4. **Provide a challenging curriculum** -- To what degree are schools successful when they modify, integrate, and adjust their curriculum to accommodate the variety of native cultures served? How does the respect and support for all students' language and culture influence their academic and social development? What is the most appropriate amount of concentrated time spent on learning English, mathematics, or other core subjects in terms of its influence on how well those subjects are mastered by all students?

A fifth recommendation not proposed by the Indian Nations at Risk report, but included here is:

5. **Ensure that AI/AN children with disabilities and who are enrolled in BIA-funded or public schools have available to them a Free Appropriate Education in a Least Restrictive Environment in accordance with an Individualized Education Program** – If neither regular or

special schooling is sufficiently healthy, does the integration of the regular and special components of the K-12 system simply combine ingredients that fall short of educational excellence for all students? How can special education stop being thought of as a "place" and more as a broad array of instructional and curricular supports?

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ADDENDUM

EFFECTIVE SCHOOLS CORRELATES

as modified by the Bureau Effective Schools Team in 1995, with permission from Lawrence Lezotte

These ten correlates were used to monitor and evaluate BIA and grant schools:

1. Clear School Mission – a clearly understood and accepted purpose statement that guides local education decisions and the driving force for designing the education process to meet the needs of all students.

2. Monitoring and Feedback of School and Student Progress -- measuring student progress on the intended curriculum through a variety of means and relating progress to students and others frequently and in a positive manner.

3. Challenging Curriculum and Appropriate Instruction -- focusing and organizing education activities around the outcomes we want students to demonstrate.

4. Access to Resources for Teaching and Learning – opportunity to learn/time on task is an intensive engagement where students can master and demonstrate the intended outcomes.

4. High Expectations -- an atmosphere of challenge and confidence where all students and staff develop to their full potential.

6. Safe and Supportive Environment – a nuturing environment conducive the learning where all are respected and where children, staff and community can grow together.

7. Home/School/Community Partnerships -- home, school and community have an articulated understanding of the school's mission through open and active communication partnerships.

8. Strong Instructional Leadership – the combined effort of all individuals involved in the learning process by modeling, sharing, being proactive and seeking to meet the needs of all students and staff.

9. Participatory Management/Shared Governance -- shared decision-making by parents, students, staff, administration, and tribe.

10. Cultural Relevance -- the enhancement of tribal culture, integrated into all areas of a school, which supports student self-esteem, respect and success.

See: Bureau Effective School Team. Leadership Beyond the Seventh Generation: A Tool for Facilitators, School Improvement Teams and Boards Working to Make Schools More Effective. Polson, MT: NISBA, 1995.